MAP 27

[P.423]

2: Wiens G-4 (no date) 1954 AF17 South China AF17
Lolo
Shan-Yuai AE4 AL3

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7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

564 and "White bones," but we never heard those terms used in Kweichow.

427 161 Although the Black No-su own so much of the land in north-west Kweichow and north-east of Yunnan, the No-su are not numerous. They are evidently a vanishing race, at any rate in Kweichow and around Chaotung. It is, we imagine, because of their diminishing numbers that they have taken so many of the Miao as tenants, who now greatly outnumber them.

A very interesting article on the No-su appeared in the March number of the *Chinese Recorder* for 1910, written by the Rev. C. E. Hicks of the United Methodist Mission, Chaotung, Yunnan. With Mr. Hicks's kind permission we make ample use of that article, and of a letter he has written us, in attempting to describe these people to our readers.

173 The No-su are not the original inhabitants of the Chaotung district and the adjoining parts of Kweichow. According to their own tradition, they came from Tibet, and it is worthy of note, as confirmation of this, that some of the No-su race are to be found all the way from the borders of Tibet to Chaotung. They say their ancestors were two brothers, Wu-sa and Wu-meng, who, like Esau and Jacob, struggled together in the womb of their mother; hence,

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

Perhaps the saddest fact about the No-su is the rapidity with which they are dying out at the present time in the north-west of Kweichow and north-east of Yunnan. The unsanitary conditions in which they live—the water they drink is often drawn from stagnant pools fouled by sheep and cattle—and their riotous indulgence in whisky, opium, and other vices, sufficiently account for this. Such decadence of the race has given the strong an opportunity of enriching themselves at the expense of the weak, so that quarrelling and fighting about the division of land is always going on. They are burdened with the thought that their doom as a race is sealed. Some of them gather a little consolation from the coming of Christianity, and hope that it means the arrest of their decline. It may be, however, that the missionaries have arrived too late, for when deterioration of that sort sets in among any race it is difficult to arrest it.

When the Manchus came to China the No-su were practically independent, and the city of Chaotung did not then exist. The Manchus brought Yunnan and Kweichow under effective Imperial control. The campaign against the No-su of Chaotung and Weining was successful, and these were brought under Chinese rule.

[101 cont.]

La 101 131 The "Lao" belong to the "Thai" tribes that have given their name to the present province of Laos. They are represented in Tonkin by only a few families, in the sectors of Hoang-su-phi and La of Dongvan. Rather large groupings of "Lao" are established in the [648] Chinese canton of Tu-long, opposite Man-mei. Often persecuted by the "Thai" they have drawn close to the "Meo," whose manner of life they share.

The "Pen-ti-lolo" (1)

1. See note under "Lao" above.

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Lo 101 The "Pen-ti-lolo," whose name signifies "Lolo aborigines," belong by their dialect and most of their customs to the "Thai" group, despite the denomination of "Lolo" which is given them. They are likewise known by the name of "La-qua." The "Thai" call them "Mong"; they call themselves by the name of "Ca-beo."

Lo 161 [102] From 150 to 200 representatives of them are found in the sectors of Yen Minh and of Pho Bang, where they appear to have been settled from a very remote period, previous to the arrival of the "Meo." They are decadent and in the process of being absorbed by the Lo 142 "Meo." The typical man is tall, slim, vigorous in appearance. The women are stylish; their skin is whiter than that of the women of the Lo neighboring tribes. They wear garments often decorated with em- 291 broidery and appliquéd with material of various colors.

Lo 301 584 (Photo 465, Plate 30, shows a young "Pou-piao-lolo" girl (left) and a young "Pen-ti-lolo" woman (right). On the latter is seen the jewelry characteristic of this tribe, consisting of a long necklace of white beads wound round a great many times and covering almost the entire breast. This is the traditional engagement present.)

The "Pou-piao-lolo"

Lo 101 131 The "Pou-piao-lolo" are settled to the number of about twenty families in the same sectors as the "Pen-ti-lolo" and near them, who

[169 cont.]

M 524 in a vertical direction, and each of its ends may lift themselves up to a height double that of the post. A youngster takes his place (astraddle or on his stomach) at each end of the pole, to which a rather rapid movement of horizontal rotation is given, combined with a vertical movement. These movements are induced by each one of the youngsters, who in his turn pushes against the ground. (Photo 168, Plate 42, shows one of these turning seesaws.) Some M [536] [231] "Méo" are strolling entertainers and train performing monkeys. (Photo 385, Plate 42.)

M 231 We have found, in a rather large number of "Méo" homes, the [170] blackbirds known by the name of "mandarin blackbirds." They are slightly larger than our blackbirds. The beak is big and yellow; they have a hood and a little collar of yellow skin. Their ability to imitate is certainly surprising, for, not content with whistling like ordinary blackbirds, they imitate perfectly all the noises they hear: wails of the newborn, whinnying of horses, baying of dogs, coughs, gurglings of the water pipe, gratings of doors, and so on. These birds sell for very high prices.

[171] [Blank page in original text.]

[172] CHAPTER V

THE "LOLO" GROUP

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THE "LOLO" GROUP

L 101 131 161 The "Lolo," who form sizeable groupings in the provinces in the south of China, are represented in Tonkinese territory by only a few tribes, very unequally distributed along the frontier, from Baolac to near Phongtho, the total number of individuals in them scarcely exceeding 12,000.

L 131 361 The densest settlements are found in the region of Baolac, which contain the majority of the group, whose villages are more or

[185] The "Xa-pho"

101 131 161 The name of "Xa-pho" is used to designate rather important "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which are settled on the right bank of the Red River in the regions of Baoha and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la," 181 Even more timid than the latter, they have allowed themselves to be 648 completely dominated by the "Thai," who often treat them as veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

291 531 The costumes of the women resemble those of the "F'ou-la," but the jacket is shorter and it is edged by a wide band on which are embroidered lozenges filled with multicolored designs.

197 The dialect has many analogies to the "F'ou-la" dialect. The language of commerce is the "Thai" and sometimes Annamese.

177 The mores and customs of the "Xa-pho" come closer and closer to those of the "Thai" and of the "Nhang" among whom they live.

342 361 The cabins, which are very clean, are most frequently of the type built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

771 769 No more than the other "Lolo," the "Xa-pho" have neither a religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

773 They have very few legends. They appear to be totally ignorant of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."

[185 cont.]

773 The "Man" called "Yem-pa."
[101] The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187] The "Ho-nhi"

101 131 161 This "Lolo" tribe is represented in Tonkin, between Phongtho and Trinhthuong, only by a few hamlets containing a total of from 200 to 300 individuals. Important groupings of "Ho-nhi" are settled in southern Ynnnan, particularly in the region of Pou-eurl. They still are called by the names of "Ouo-ni" or "Wo-ni."

[167] They come from western Yunnan.

142 147 181 They have the general appearance of the "Méo," but they have skin noticeably darker than the latter. They have very sturdy constitutions, but are of a gentle and apprehensive disposition which impels them to isolation.

197 198 212 They speak a "Lolo" dialect rather different from that of the other tribes of the group. They use the "kouan-hoa" as their commercial language. They have a very limited number of literate persons.

291 The costume of the men resembles that of the "Méo" of the region, but the blue color of the costume is a very dark shade.

[177] The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower